

A BRIEF METHODE OF Catechizing.

3557

*Wherein are handled these
four points :*

1. *How miserable all men are by nature.*
2. *What remedie God hath appointed
for their deliuerance.*
3. *How they must liue that are deliuered.*
4. *What helps they must vse to that end.*

The same points are also contracted, and a
forme of examining Communicants ad-
ded ; with Graces before and after meate.

1 Pet. 3. 15. 16.

*Be ready alwaies to giue an answer to euery man
that asketh you a reason of the hope that is in you,
with meeknesse and feare.*

The 23. Edition, newly perused and amended
by the Author.



L O N D O N,

Printed by Edward Griffin for Henry Fetherstone
dwelling in Pauls Churchyard at the
signe of the Rose. 1615.

Fetherstone Henry

TO THE SECRETARY

at a





To the Christian Reader.



By serving by the often
and many impressions
of this little Cate-
chisme, the generall
passage and good ac-
ceptance it hath had
with many people, I was moued once
more to peruse and amend it, especial-
ly in regard of the quotations: being
much grieued that I did not take this
taske in hand, during the life of that
blessed seruant of God, and faithfull
Minister of the Gospel of Iesus Christ,
from who I had the first proiect ther-
of, and by whom I was drawne to put
it to the presse; by whose death the
Church wherein hee liued lost a most
vigilant Pastor, and I a most true and
ancient friend, faithfull and louing as
Jonathan to Dauid: by meanes of
which losse I did vnwillingly vnder-
take this small labour: yet something
I thought good to do herein.

*Mr. William
Lyndsell
late Pastor
of Marham
in North-
hampton
shire.*

The additions, detractions, and alte-
rations

To the Christian Reader.

ratio's which I haue made, are very few and small, and such as (I hope) neither the iudicious will dislike, nor the vnlearned stumble at. The chiefe thing I desired and endeouored, was, that the quotations might be more fit & plentifull: Which thing if I haue (as my hope is) in some measure attained vnto, then let me require thee to keepe in remembrance, and put in practise my former admonition; which was, that the Scriptures quoted in the margin might be diligently searched, and compared with the answer which they are brought to proue. For by this meanes though thou proceede more slowly; yet thou shalt walke more surely, and profit more soundly by this Christian & necessary exercise of Catechizing, whē by this means thy faith and conscience shall be grounded, not vpon the weake and vnperfect speeches of sinfull men, but vpon the pure & sure words of the Spirit of God. To whose most blessed and holy direction and blessing, I commend and commit thee now and euer.

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Thine in the Lord, ST. EGERTON



PLACES OF SCRIPTURE,
shewing the necessitie and
antiquitie of Catechizing,
aswell priuately as
publikely.

Testimonies.

THese words which I command thee Deut: 6.6.
this day, shal be in thy heart, and thou 7.8.
shalt rehearse them continually (setting
an edge vpon them) vnto thy children: and
thou shalt talke of them when thou tariest
in thy house, &c.

For precept must be vpon precept, pre- Esa. 28.10.
cept vpon precept, line vnto line, line vnto
line, here a little, and there a little.

Therefore leauing the doctrine of the Heb: 6.1.2.
beginning of Christ, let vs be led forward
to perfection, not laying againe the foun-
dation of repentance from dead workes,
and of faith to God, &c.

And the Lord said, Shall I hide from Abraham,
Abraham that thing which I doe? for I Gen: 18.

Examples.

know him, that he wil command his sonnes
and his household after him, &c.

David. And thou Salomon my sonne, know
2 Chro 28. thou the God of thy father, and serue him
9.10. with a perfect heart, and with a willing
minde, &c.

Christ. He said vnto them. But whom say yee
Mat. 16.13. that I am? Then Simon Peter answered
16.17. and said, Thou art Christ, the Sonne of
the liuing God. And Iesus answered and
said vnto him; Blessed art thou Simon
the sonne of Ionas, &c.

Philip. And Philip ranne thither, and heard
Act 8.30. him read the Prophet Esaias, and said:
31.35.36. But vnderstandest thou what thou rea-
37.dest? And he said, How can I, except I
had a guide?

Bathsheba. The words of King Lemuel: A colle-
Pro. 31.1.2 ction of the precepts which his mother
Ec. taught him, What my sonne, &c.



A PRAYER BEFORE
the Exercise.



Oft blessed Lord, & heauenly Father, wee acknowledge & confesse before thy Maiestie, that wee are dull to conceiue, weake to remember, hard to beleue, and slow to practise the wholesome instructions; fearefull threathings, and gracious promises of thy heauenly word. Wherefore wee humbly beseech thee to be present with vs at this time, to teach vs and blesse vs, and to make this exercise of thy holy word, powerfull and profitable vnto vs. O Lord enlighten our mindes, that wee may vnderstand, open our hearts, that we may beleeue, and so strengthen our memoeries, that wee may hide and lay vp thy promises, precepts and threathings, in our hearts

A prayer.

hearts to keepe vs from sinning a-
gainst thee. And though by the
corruption of our nature, wee
thinke euery good thing tedious and
vnsauorie, yet wee pray thee to san-
ctifie and sweeten the same vnto vs
by thy holy Spirit, that we may finde
more comfort therein, then in any
worldly or bodily exercise whatsoe-
uer. And grant O Lord our God,
that this true ioy and sound delight
may make vs watchfull to redēme
the time, and constant in performing
this holy duty, to the daily increase of
faith and a good conscience, to thy glo-
rie and our owne saluation, through
our Lord and Saviour Iesus Christ:
to whom with thee and the holy
Ghost, be giuen all honour
and glorie for euer.

Amen.


20. MA 59



A BRIEF METHOD
of Catechizing : wherein are
handled these foure points :

1. *How miserable all men are by nature.*
2. *What remedy God hath appointed for their deliuerance.*
3. *How they must liue that are deliuered.*
4. *What helps they must vse to that end.*

Certaine generall questions.

Q.  what religion are you ? *Religion.*
A. Of the Christian Reli. *Act. 11. 26.*
gion.

Q. What religion is that ?
A. That which teacheth men to *Acts 4. 12.*
looke for true and eternall happinesse
by Christ alone.

Q. Where is this religion taught?

A. In the holy Scriptures of the *Scriptures*
old and new Testament, which are
giuen vs of God to testifie of Christ, *Iohn 1.*
to be a perfect rule of sound doctrine & *Tim.*
and good life.

Q. What

Q. What learne you generally out of the Scriptures?

John 17.3. A. Two things: The knowledge
Rom 7.9. of God, and of our selues, wherewith
standeth our chiefe happinesse.

Q. What is God?

God. 1. A. God is a spirituall Essence, that
Ioh 4.24. hath his being of himselfe.
& 8.58.

Q. What be the properties of God?

Exo. 3.14. A. They be of two sorts: some are
Act. 17.28. incommunicable with the creatures,
Esa: 42.8. and some are communicable.

Q. What be his incommunicable properties?

1 Ioh. 1.5. A. Simplesnes without mixture,
Reu. 1.8. Eternity without beginning or end,
1 Kin. 8. and Infinitenes or Incomprehensiblenes.
27.

Q. What be his communicable properties?

Ios. 24.19. A. They are chiefly five: Holines,
2 Tim. 1.17 Wisedome, Power, Justice & Goodnes;
Reu. 1.8. all which are eternall, infinite &
Gen. 1.8.25 unchangeable like himselfe.

Mat. 10.17 Q. Is there any more but one only true God?

1.19. A. No: but this one God hath made
1.7. himselfe knowne to vs in three severall
rall

all persons, the Father, the Sonne,
and the holy Ghost.

Q. What are the workes of God?

A. They are generally three, whereof
of the first is the decreeing and fore-
appointing of all things before all
time to his owne glory.

Decree.

Act. 15. 18
& 2. 23.
Pro. 16. 4.

Q. What speciall things hath God
forseene and appointed?

A. He hath appointed some men
(called therefore his elect or chosen) to
eternal glory, & others to eternal fire.

Predesti-
nation.

Mat. 25. 46
Rom. 9. 21.
23.

Q. What is the second worke?

A. The making of all things in the
beginning exceeding good in their se-
uerall kindes.

1 Thes. 5. 9.

Creation.

Gen. 1. 31.
Col. 1. 16.

Q. What is the third?

A. The ruling and governing of
all things most wisely, mightily and
righteously.

Gouvernement.

Pro. 16. 33.
Mat. 10. 29
2 Chro.

Q. How did God make mankind?

A. He made the man of the dust of
the earth, and woman out of man, &
both of them as wel male as female in
his owne image.

11. 4.

Gen. 2. 7. 21
& 1. 26. 27.

Q. Wherein standeth this Image
of God?

A. Chiefly in those three things
Knowledge

Col. 3. 10

Eph: 4. 24. Knowledge, Righteousnes, and true
Holinesse.

The first principall point.

Q. Did man and woman thus made
continue in this holy & blessed estate

Mans fall. **A.** No: they fell from it, and be-
Gen: 3. 12. came most vncleane, cursed, and mi-
Eccl: 7. 31. serable creatures.

Q. How did they fall?

2 Cor: 11. 3 **A.** By the inticement of the deuill
1 Tim: 2. and their owne wilfull disobedience
14. in breacking the commandement of
God.

Q. What came to vs their posterity
thetherby?

*Originall
guiltinesse
and corrup-
tion.* **A.** Three things: Guiltinesse of
their sinne, corruption of nature, bond-
dage to Satan, and continuall sin-
Rom: 5. 12 ning against God, in thought, word
Gen: 6. 5. and deed.

2 Cor: 2. 4. **Q.** What is sinne?

Iob 5. 7. **A.** Sin is an offence against Gods
Psal: 51. 4. or a breach of Gods law.

16.

Iohn 3. 4. **Q.** What is guiltinesse?

Dan: 6. 8. **A.** The merit and desert of sin, mak-
Mat: 6. 12. ing the creature sinning subiect to
wrath and punishment.

Q. What

Q. What is the punishment of sin? *Punishment*

A. The losse of Gods fauour and former happines, with the due deseruing of all plagues in this world, and hell fire in the world to come.

Gen: 3. 22.
Deu: 28. 68.
Rom: 6. 23.
Mar: 9. 44.

Q. How came these things to vs their posteritic by their fall?

A. Because Adam and Eue were the common parents of vs all, and the very stocke and roote from whence all mankinde did spring.

Mal: 1. 10.
Heb: 7. 9.
20.

Q. Are all men sinners then?

A. Yea: all haue sinned and failed of the glory of God, there is none that doth good, no not one.

Rom: 3. 10.
11. 12.
1 Kings 8.
46.

Q. And are all subiect to this punishment?

A. Yea: all without exception are the children of wrath, and bondslaves of Satan.

1 Ioh: 1. 9.
7.
Rom: 5. 23.
Ezech: 18.
4.

Q. How may we be touched with the sense and feeling of our sinnes?

A. If we consider the multitude, and hainousnesse of them, being committed against the glorious Maiestie of God, and his most pure and vndefiled law.

Deut: 32. 6.
Psal: 40. 13.
1 Cor: 10.
22.
Heb: 10. 3.
& 12. 29.

Q. How may we be touched with feare

fear and horror of the punishment.

Deut. 28.

15. 61.

Mark. 9.

43. 44.

A. If we consider how many and how grievous Gods iudgements are in this life, and how intollerable and endlesse in the life to come.

Q. What ought this feeling and feare to worke in vs?

Leuit. 13.

45.

Iob 42. 6.

Mat. 11. 28.

Luk. 5. 17.

18.

A. An vtter loathing and dislike of our selues, with an earnest desire and carefull labouring after the remedie prescribed in the Gospell.

The second principall point.

Remedie.

Q. What remedie is there against this misery?

Acts 4. 12.

Ro. 7. 24.

25.

A. None at all, either in our selues or in any creature, but only in Iesus Christ.

Q. What is Christ?

1 Cor. 1. 30

Ch. 6. 1.

A. The eternall Sonne of God and second person in Trinitie, both God and man.

Q. How came Christ to be man?

Iohn 1. 14.

Luke 1. 35.

A. By taking our nature to himselfe, being conceived by the holy Ghost, and borne of the virgin Mary.

Q. Why was it needfull he should be man?

A. Because

A. Because he could not haue died *Christ man.*
and satisfied for mans sinne, except *Ioh. 1. 14.*
he had taken mans nature. *Luk. 1. 35.*

Q. Why was it needfull he should
be God?

A. Because else he could not haue *Christ God.*
ouercome death, and performed that *Heb. 4. 14.*
perfect satisfaction and righteousness & 7. 25.
which the diuine iustice required.

Q. What hath Christ done for man?

A. He hath fully pacified gods in *Redemption*
finite anger against the sins of all the *Ioh. 10. 11.*
elect, freeing them from sin & death, & 17. 9.
by his death and sufferings, and so is *Heb. 5. 7.*
made our redemption. *Eph. 5. 2.*
1. Cor. 1.

Q. What else hath he done?

A. He hath fulfilled for them that *Righteous-*
perfect righteousness which the di- *nesse.*
uine iustice required, and so is made *Math. 3. 15.*
our righteousness. *Rom. 10. 4.*
1 Cor. 1. 30.

Q. What blessing & reward do men
reape by the obedience and righte-
ousnes of Christ? *2 cor. 5. 21.*

A. By him they haue adoption, that *Adoption.*
is, they are made the childre of God, *Ioh. 1. 12.*
and heires of eternall glozy. *Gal. 4. 5.*
Eph. 1. 5.

Q. What els hath Christ don for vs?

A. He hath sanctified our nature *Sanctified*
in *hon.*

n. 8. 2. in his own person, and both sanctifie
 1 Cor. 1. 30 vs daylie by his Spirit, & so is made
 Heb. 2. 11. our sanctification.
 Ioh. 17. 19.

Q. Doe men perfectly enioy all these benefits in this life?

Sanctification imperfect.

A. They are fully iustified in the sight of God, and adopted into the number of his children, but not wholly freed from sinne, till after death.

24. **Q.** How then can any thing that proceedeth from vs be pleasing to God?
 1. Ioh. 3. 1.
Intercession.

A. Because Christ, sitting at his right hand, a mediator, maketh our duties (though weake and imperfect) acceptable to his Father.

Q. Who are partakers of these benefits by Christ?

A. Onely such as come vnto him, Mat. 11. 28
 Ioh. 6. 35. that is, which beleue in his name.

Q. What is it to beleue in Christ?

Faith.

A. To be truly perswaded that he is a Saviour euen to vs.
 Mat. 1. 21.
 Luk. 2. 11.

Q. What encouragement haue we to beleue in Christ?
 Ioh. 1. 12.
 & 3. 16.

A. Because wee are commanded
 Mat. 5. 36. and exhorted so to doe, & for that he is
 Iohn. 6. 29. offered freely vnto vs of God, with
 & 3. 16.
 Act. 16. 30. this only condition, to beleue in him.
 31.

Q.

Q. Is it for the worthinesse of our faith, that we are saued?

A. No: (for we beleue in part,) but only for the worthinesse of Jesus Christ, vpon whom faith layeth hold.

Mat 9. 24.

1 Cor. 13. 9

Luk. 17. 5.

Heb. 10. 15

10.

Q. Is it in our power to beleue?

Eph. 2. 8.

A. No: it is the gift of God to his children, wrought in their hearts by the holy Ghost, through the preaching of the word.

Act. 13. 48.

Rom. 10.

17

Gal. 5. 22.

The third principall point.

Q. Seeing wee are saued onely by Christ through faith, may wee now liue as we list?

A. No: for the Gospell teacheth vs to deny all vngodlines and worldly lusts: and Christ died to purge vs to himselfe a peculiar people, zealous of good workes.

Tit. 2. 11.

12. &c.

2. Tim. 2.

19.

Q. VVhat workes are to bee accounted good workes?

A. Such as proceed from faith, and be done to the glory of God, & grounded vpon the word of God.

Good workes

Act. 15. 9.

Heb. 11. 6.

1 Cor. 10.

31.

Rom. 14.

13.

Q. VVhat call you the first and continual worke of Gods spirit in the faith-

faithfull ?

Repentance. A. Repentance: that is, such a changing and renewing of the heart, as
 Mat. 3. 7. 8. & 12. 33. bringeth forth a new life and conuer-
 34. 35. sation.

Q. VVhat be the parts of repentāce ?
 Reu. 22. 11 A. Two: that is, dying to sin, and li-
 Rom. 6. 11 uing to righteousness: or the putting
 Eph. 4. 22. 23. off the old man, & putting on the new.

Q. VVhence doe these two spring ?
 Rom. 6. 3. A. From the power and vertue of
 4. 5. Christs death and resurrection, into
 Ioh. 15. 1. 2. whom we are ingrafted by faith.

Q. VVherein doth repentance chiefly appeare ?

Rom. 2. 28 A. In the changing of the thoughts,
 29. & 7. 22. affections, & purposes of our hearts.
 & 12. 2.

Q. vvhy shold we repent & do good
 Eph. 4. 22. works, seeing we are not saued by the
 23.

Motines to repentance and good works. A. Because God requireth them
 at our hand: and that no vnrighteous
 Eph. 2. 10. person shal enter into the Kingdome
 1. Cor. 6. 9. of God.

Q. VVherefore else ?

A. To glorifie God our heauenly fa-
 Mat. 5. 16. ther, & to shew our selues thankfull
 1. Pe. 1. 9. for all his benefits, especially for our
 1. Pe. 2. 9. redemption by Iesus Christ.

Q. Is

Q. Is there any other reason?

1. Pe. 3. 1.
2. Pe. 1. 10.
& 2. 12.

A. Yea: for by this meanes we may win others to God, and make sure our owne calling and election to our selues.

Q. How can we haue any assurance of our calling and election by works?

A. Because they shew whether our faith in Christ be true or counterfeite, living or dead.

Gal. 5. 6.
Iam. 2. 14.
1. Ioh. 1. 8.
7.

Q. What works do chiefly shew this?

A. Peace of conscience, vprightnes of heart, the true feare and loue of God and our brethren, striving against sinne, victorie over the world, and such like.

Rom. 5. 1.
& 2. 29.
Ioh. 21. 17.
Ioh. 1. 3. 14
1. Ioh. 5. 4.

Q. What other witnessse haue the faithfull?

A. They haue the Spirit of God bearing witness to their spirits, that they be the Children of God.

Rom. 8. 16.
Ioh. 5. 6. 7.
8.

Q. Doe these witnesses neuer faile the faithfull?

A. They may bee ouershadowed in them by the malice of Satan, and conscience of sinne: but neuer finally and wholly taken away.

Luk. 22.
31. 32. 56.
57.
Psal. 51. 9.
10. 11.

Ephes. 1. 4.

Heb. 6. 13.

Ioh. 10. 28.

Q. VVhy so?

A. Because they are grounded by
on the everlasting purpose, and faith-
full promise of almighty God.

Q. Doe our works deserue nothing
at Gods hand?

Phil. 2. 13.

Luk. 17. 10.

Heb. 11. 6.

Esay. 64. 6.

Gal. 5. 17.

A. No: for they are his own works
in vs, and a debt most due to him: be-
sides, in vs they are spotted and im-
perfect: and finally, we are freely ius-
tified by faith before we do them.

Q. These are strong perswasions to
liue godly: but is there no reward for
good workes?

1 Tim. 4. 8.

Mat. 19. 29.

1. Cor. 15.

A. Yes: exceeding great, both in
this life, and especially in the life to
come.

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2 Cor. 4. 17

2 Tim. 4. 8.

Rom. 6. 23

Heb. 6. 10.

Q. Cometh this of the worthinesse
or merit of our workes?

A. No: but onely of the free fauour
and faithfull promise of God.

Q. VVhat other spurre haue we to
good workes?

Psal. 116.

12.

Heb. 13. 6.

Aa. 17. 28

A. The lively remembrance of
Gods benefits past and present, and
his promise of assistance in time of
need.

The fourth principall point.

Q. What meanes hath God appointed to continue and increase his graces in vs?

A. They are generally of two sorts: publike and priuate. 2.Sam.6.13
14.20.

Q. What shall we say of them which want both these?

A. That their estate is very fearefull, and for ought we know, plaine damnable. Ephe.2.12
Prou.29.
18
A&.14.16

Q. And what of such as hauing the means, do either refuse or abuse them? 2.Chron.
15.3.

A. That they be farre more inexcusable before the iudgement seate of God. Mat.11.22

Q. What are the publike meanes?

A. They are foure: prayer, the word preached, sacraments, and discipline. 1 Tim.2.1
Mat.28.18
19.20.
A&.15.21.

Q. What is praier?

A. It is a religious calling vpon God alone, in the name of Christ, craving the things we want, and giuing thanks for those we haue. 1.Cor.11.
23
Mat.18.15
Psal.50.15.
Col.3.17.
Dan.9.5.

Q. When doe men pray aright?

A. When they aske things lawfull &c.
Iam.4.3.&
1.6.

Luke 15. full to a right end, and come with
 17. faith in Christ, feeling of their owne
 Gen. 18.27 wants, reuerence of God, and loue
 Mat. 11.25 to their brethren.

Q. VVhat else is required in praier?

Fam. 5. 16. A. It must be feruent and earnest,
 Luke 18.1. and also constant and continuall.

2. &c.

1. Thes 5.

Q. What call you preaching?

17. A. When the word of God is tru-
 Neh. 8. 8. ly expounded and profitably applied,
 Luk. 4. 21. with doctrine, exhortation, rebuke,
 1. Cor. 14. 3 and comfort.

2. Tim. 3.

16.

Q. How may wee profite by the
 word preached?

A. If, being perswaded, that it is
 Preaching. Rom. 1. 16. Gods ordinance, we come with prai-
 Luk. 8. 18. er, heare with attention and ap-
 Act. 17. 11 plication, and after call to minde
 Luk. 11. 28. what wee haue heard to put in prac-
 tise.

Reading.

Act. 13. 15.

1 Cor. 14.

Q. What say you of the word read?

A. It is a part of Gods ordinance,
 yet much more effectuell when it is
 preached.

Thus much of Praier, & of the Word.

Sacrament.

Rom. 4. 11.

1 Cor. 10.

16.

Q. What is a Sacrament?

A. It is a holy signe and seale ordai-
 ned of God, to assure vs of his loue to
 vs

vs in Christ, & to testifie & confirme our faith and obedience to him, & our loue & fellowship one with another.

Q. How is it a signe, & how is it a seal

A. It is a signe, because it setteth forth Christ and his benefits to the outward senses of all: and a seale, because it doth effectually apply the same to the faithfull receiuer.

1 Cor. 10. 1.
2. 3. 4.
Mark. 16.
15. 16.
Gal. 3. 27.

Q. How many Sacraments be there?

A. Two: baptism, and the Lords supper.

1. Cor. 10.
2. 3. 4.

Q. What is Baptisme?

A. The Sacrament of the new and spirituall birth, assuring vs by the due sprinkling of water, y^e we are cleansed from our sinnes by the blood of Christ & sanctified by his Spirit.

Baptisme.
Act. 22. 6.
1 Ioh. 1. 7.
Ioh. 3. 5.
Tit. 3. 5.
1. Cor. 6. 11.
Rom. 6. 3.

Q. What else doth it teach and assure vs of?

A. It is also a pledge of the resurrection of our bodies after death.

1 Cor. 15.
29.
Rom. 6. 12.

Q. Why are wee baptized in the name of the Father, the Sonne, and the holy Ghost?

A. To teach and assure vs of our Communion with one God in three persons.

Mat. 28. 19.
1. Ioh. 1. 3.
Col. 2. 6.
1. Cor. 1. 13.

Q. Why

Q. VVhy are Infants baptized?

Gen. 17. 7.

& 21. 4.

1. Cor. 7. 14

Act. 2. 39.

A. Because the couenant and promise of God is made to the faithfull, and to their ſeede.

Q. VVhat is the Lords ſupper?

Lords ſupper.

1. Cor. 10.

16

Ioh. 6. 51.

A. The ſacrament of our ſpiritual nourishment, aſſuring vs by bread and wine, duly giuen and receiued, that by Chriſt we ſhall be nourished to eternall life.

Q. May all that profeſſe Chriſtiani-ty, be admitted as fit and worthy receiuers?

1. Cor. 11.

28. 29.

A. No: but onely ſuch as can, and alſo doe diligently proue, examine, and trie themſelues.

Q. VVherein muſt Chriſtians examine and proue themſelues?

Prou 19. 2.

2. Cor. 13. 5

Luk. 13. 5.

Mat. 6. 12.

& 5. 23.

A. Whether they know the grounds of religion, beleue in Chriſt, hate their ſinne, and loue their brethren.

Q. What if men cannot find thoſe things in themſelues?

1. Cor. 11.

27. 29.

Exod. 20. 7

A. Then they muſt forbear till God haue wrought them, uſing care-fully all other helpes appointed for that purpoſe.

E. What

Q. VVhat if they find them weake and feeble?

A. Then they may and ought to receiue, to be further strengthened. Mat. 11. 28
& 12. 20.

Q. VVhat is discipline?

A. That order and power which God hath left to his Church to auoid offences, and receuer such as do fall: *Discipline.*
Mat. 18 15.
16. &c.

Q. What is this power called in the Scripture?

A. It is called the keyes of the kingdome of heauen, and the power of binding and loosing. Mat. 16. 19.
Luk. 11. 52.

Q. Why so?

A. Because the repentant are as it were loosed and let into heauen by applying the promise of forgiveness of sins, and the obstinate bound and shut out. Ioh. 20. 23.
Luke. 7. 50.
Act. 8. 23.
37.
1 Cor. 5. 5.

Q. Is it lawfull for euery man to preach & to administer the Sacraments and discipline, and to pray publikely?

A. No: it is vtterly vnlawfull for any man, except he be lawfully called thereunto. Rom. 10.
15.
Heb. 5. 4.
2. Sam. 6. 7
2. Chro. 26.
18.

Q. May we not rest in these publik meanes?

A. No: for we cannot alwaies haue them, 1 Sam. 26.
19.

Psal. 4. 4.

Act. 17. 11

Mat. 6. 6.

them, and the word of God, and our infirmity requireth priuate also.

Q. What is the first priuate helpe?

Luk. 10. 26

Mat. 24. 15

Reu. 1. 3.

Deut. 17.

A. Reading of good bookes, and especially the booke of God, fitly called the Bible, as if it were the only booke of all bookes.

19.

2. Tim. 1.

13.

Dan 9. 2

Deut. 17.

18. 19. 20.

Act. 17. 11.

Meditation

Psal. 11. 9.

15. 52. 97.

Rom. 15. 4

Q. What is the fruite of reading?

A. It is a meanes to increase knowledge and conscience, and to make vs heare the word with more fruite.

Q. What is the second priuate helpe?

A. Meditation, that is, an earnest thinking vpon profitable things, as the words & works of God, his iudgements and mercies towards others, but especially towards our selues.

Psal. 1. 2.

Mat. 6. 20.

21.

Psal. 119.

Col. 3. 12.

Q. What is the fruite of meditation?

A. Not onely to keepe the minde free from wicked and idle thoughts, but also to fill it with some holy and profitable matter.

Q. What is the third helpe?

Prayer.

Col. 4. 2.

1. Tim. 4. 5.

Mat. 6. 6.

A. Prayer, which must be daylie offered vp to God in priuate, that he may haue the glozy of pardoning our daily sinnes, and of sanctifying our food, labours, and rest vnto vs.

Q. VVhat

Q. VVhat is the fourth helpe?

A. Godly conference, instructing, rebuking, exhorting, comforting one another in wisdom and love.

Conference.
Heb. 3. 13.
& 10. 24.
Exo. 18. 8.

Q. VVhat is the fift helpe?

A. A carefull practise of that wee know, without which we shall neuer truly taste the vertue of religion and power of godlinesse.

Practise.
Mal. 3. 16.
Ich. 7. 17.
& 13. 10.
Luk. 8. 18.

Q. Are the labours of our calling any hinderances of godlinesse?

A. No: but great helps, if they be performed in due time, with conscience, cheerefulnesse, and moderation, not quenching the love and care of better things.

Ep. 6. 5. & c.
Act. 18. 3.
& 20. 34.

Q. How shall we attaine this moderation?

A. If we be truly perswaded that our happinesse consisteth not in outward things, but is laid up for vs in the life to come.

Luk. 12. 15.
Heb. 11. 13
14. 15. 16.
Mat. 16. 26

Q. VVhat helpe receiue Christians from Gouvernors & Magistrates, both priuate and publike?

A. Very great: for by their authority they are bridled from sinne, and encouraged in vertue, and vnder them

Gouvernors.
1. Tim. 2. 2
Rom. 13. 3.
4.
Psal. 72.

them they liue a godly and peaceable life.

Q. VVhat will the enioying and right vse of all these meanes worke in Gods children?

1 Cor. 6. 11
Ephes. 5. 8.
A& 26. 18
Phile. 16.

A. A most happy and comfortable change from that which they were before, euen in this life.

Q. What becommeth of them after this life?

Luk. 16. 22
& 23. 45.
Mat. 25. 46.
Reu 20. 13
1 Thes. 4.
16. 17.

A. The soule goeth immediatly in to the paradise of God, and the body shall be raised vp at the last day, & ioynd with the same in glory for euer.



THE FOVRE PRINCIPALL points, contracted and diuided into euen parts: euery part containing ten questions.

Q. **W**Hat is the estate of euery naturall man?

Miserie.

Ephes. 2. 2. 3.

& 4. 17. 18.

Rom. 7. 24.

Esay. 59. 2.

Rom. 6. 23.

& 3. 23.

A. Very miserable, and in no wise to be rested in.

Q. VVhat maketh his estate so bad?

A. Two things: sinne, and the punishment thereof.

Q. What

Q. VVhat call you sinne?

A. Euery breach of Gods law.

1 Ioh. 3.4.
Psal. 51.4.
Esa. 1.16.
Dan. 9.6.
Eze. 33.31.
Nū. 20.10.
Esa. 64.6.
Deut. 27.
26, & 28.
15. &c.

Q. How doth man breake the law of God?

A. By doing things forbidden, leauing things commanded, or failing in the manner.

Q. VVhat is the punishment of sin?

A. All miseries in this life, death in the end, and hell euer after.

Luk. 16.23
26.

Q. Is sin such a grieuous thing?

A. Yea: it is the most hainous and loathsome thing in the world.

Pro. 15.9.
& 21.27.
Esa. 1.13.14
&c.

Q. How appeareth that?

A. Both by the punishment, and by the person against whom it is committed.

Ier. 2.19.
Mat. 9.43.
44.
Iob. 34.18.

Q. VVho is that?

A. Almighty God, whose holines, power, iustice & goodnes, is infinite and vnspeakable.

Rcu. 19.16
Esa. 6.3.
1 Sam. 2.25.
1 Cor. 10.
22.

Q. VVhat shall a man doe in that wofull estate?

A. Bewaile his misery, and hasten to get out of it.

Psal. 36.5.
Deut. 32.6.
1.

Q. Is he able of himselfe to do this?

A. No: and besides hee hath three enemies, the flesh, the diuell, and the world

Heb. 10.31
& 12.29.
Luk. 15.17.
Act. 2.37 &
16.29.30.
Heb. 12.1.
Luk. 11.21.
Eph. 6.12.

world, that will labour to hold him in it.

The second part.

Q. Where shall a man find helpe?

A. Onely in Iesus Christ, the onely begotten Sonne of God.

Q. What hath he done to deliuer
Deliueraunce
Acts 4. 12. man out of miserie?

A. He became man, & in our nature fulfilled all righteousness, doing & suffering whatsoeuer belonged
Ioh. 1. 14
Mat. 3. 15. to the full satisfaction of the law, and iustice of God.

Q. How hath he done this?

A. By bearing for vs the punishment which the Law threatned, and
Gal. 3. 13. fulfilling the righteousness which the
Rom. 4. 25 law required.

Q. How did Christ beare the punishment due to sinne by the law?

A. By enduring manifold miseries all his life time, and in the end the
Mat. 2. 14. wrath of God, and the cursed death
Luk. 9. 58. of the Crosse.

Q. How did he worke the righteousness required by the law?
Phil. 2. 8.
Luk. 3. 51.
Mat. 3. 15.

A. By being obedient to the will
 of

of God, in thought, word and deed, al his life long. 1 Pet. 2.2.
Heb. 7.26.

Q. What benefit haue men by Christ his death and sufferings?

A. Deliuerance from sinne, and the punishment thereof. 1 Cor. 15.
56.57.

Q. And what by his righteousness and obedience? Heb. 2.14.
15.

A. The fauour of God, and euerlasting happines. Rom. 5.18
19.

Q. How may men obtaine these benefits by Christ? Gal. 4.4.5.

A. Onely by a true faith in him. Ioh. 1.12.

Q. What is a true faith in Christ?

A. An assurance, that by his sufferings our sinnes are forgiven: and by his righteousness, the fauour of God, & euerlasting life is obtained for vs. Ioh. 6.60.

Q. Is it in our power to belecue?

A. No: it is the gift of God by the working of the Spirit, through the preaching of the Gospell. Rom. 1.16.
17.8.10.17
Ephes. 2.8.
Gal. 5.22.

The third part.

Q. Shall all beleeuers haue benefit by Christs death?

A. All that do truly beleue shall: but there is a dead faith that profiteth Godly h^{er}.
Ioh. 3. 16.
Iam. 2. 14.

teth nothing.

Q. How is the true faith perceiued?

Iam. 2. 18. A. By the fruites thereof, and
1 Ioh. 3. 3. namely, by repentance.

Q. Why so?

A. Because wheresoeuer Gods
Luk. 19. 8. Spirit worketh true faith, there hee
9. worketh repentance also.
Act. 15. 9.

Q. What is repentance?

A. Such a change of the heart, as
Mat. 3. 8. bringeth forth a reformed life.
Rom. 12. 2.

Esa. 1. 16. Q. VVhence cometh this change?

A. Especially from the sight and
Luk. 7. 47. feeling of Gods mercy towards vs in
1 Ioh. 4. 19. Christ.

Q. From what is the heart changed?

A. From the loue of the world, to
Ioh. 21. 15. the loue of God: from carelesnesse, to
Philem. 7. conscience, and desire to please God.
11.

Tit. 2. 12. Q. What is the change called?

A. It is called in Scriptures, a
1 Ioh. 2. 15. new creature.
2 Cor. 5. 17. Gal. 6. 15.

Q. How doth it appeare?

A. When in word and deed we en-
Psa. 34. 14. deavour to abstaine from euill, & exer-
Rom. 12. 9. cise our selues in that which is good.
Eph. 4. 25.

Q. Is this change of heart and
mind perfect in any?

A. No:

A. No: we beleue not perfectly,
and therfore we cannot loue perfect-
ly: but we must strue to perfection.

Mar. 9. 1.
1. Cor. 13. 9.
Heb. 6. 3. 2.
2. Pet. 3. 8.
Phil. 3. 1. 2.

Q. How must we strue?

A. By a diligent vse of the meanes
which God hath appointed for our
increase in faith and repentance.

1. Pet. 2. 2.
1. Thes. 19.
20.

The fourth part.

Q. What are the publike meanes?

A. They are chiefly three; hearing
the word, receiuing the Sacraments,
and ioyning in prayer.

Helpes to
godlinesse.
Rom. 13.

Q. What are the Sacraments?

Luk. 22. 19
1. Tim. 2. 1.
Rom. 4. 11.

A. Certaine outward signes and
seales appointed of God, to assure vs
that Christ and all his benefits are
giuen to vs.

1. Cor. 10.
16

Q. How many Sacraments are there?

A. Two: Baptisme, and the Lords
Supper:

1. Cor. 10. 2
3. 4.

Q. What doth Baptisme assure vs of?

A. That being ingrafted into Christ,
we are washed from our sins by his
blood, and bozne anew to God.

Tit. 3. 5.
1. Pet. 3. 21.

Q. What doth the Lords Supper
assure vs of?

A. It doth further warrant vs, that

1 Cor. 10. Christ is giuen to vs to be our spiri-
 16. 17. & 11 tual nourishment to euerlasting life.
 25. 26.

Q. Who maketh the right vse of
 the Sacraments?

A. He that is thereby daily con-
 Aa. 20. 11. firmed in faith, and newnesse of life.
 12.

Rom. 2. 25. Q. Who obtaine this benefite by
 the Lords supper?

Aa. 8. 37. A. Such as come with knowledge,
 1 Cor. 11. faith, repentance, and loue.

28. Q. What is praier?

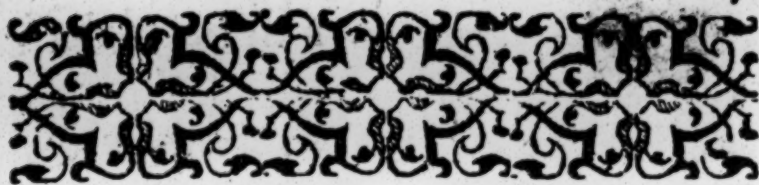
A. A crauing of those things at
 Math. 6. 9. Gods hands which we want, and a
 &c. thanking him for those we haue.

Luk. 17. Q. When doe men pray aright?
 15. 16. 17.

A. When they pray onely to God
 Psal. 50. 14. in the name of Christ: asking things
 Col. 3. 17. lawfull, to his glory, with faith, fee-
 ling and loue.

Q. What be the priuate meanes?

A. Reading, and praier, alone and
 Gen. 24. 63. & 18. 19. with others, instructing our families
 Dan. 9. 2. thinking vpon good matters, admo-
 &c. nishing and comforting one another,
 Luk. 21. and watching ouer our owne waies,
 34. according to the word.
 Heb. 10. 24
 Psal. 119. 9.



A MORE BRIEFE

summe : wherein the former forty
Questions and Answers are
brought to foure.

Q What is the summe of the
first point?

A. That every man Gen. 6. 5.
by nature is a most vile & cursed crea- Psa. 51. 45.
ture, an enemy to God, a bondslaue to Ioh. 3. 6.
sinne and Satan, and heire of eternal Rom. 5. 10.
condemnation. Eph. 2. 1. 2.

Q. What is the summe of the se-
cond point?

A. That the only meanes to free Act. 4. 12
vs out of this miserable estate, and to & 26. 15.
make vs truly happy and holy, is Je- 18.
sus Christ alone, and the same appea- Heb. 2. 14.
hended onely by faith. 15.
Ioh. 1. 12.

Q. What is the summe of the third
point?

A. That whosoener doth truly be- Rom. 6. 2.
leeue in Christ Iesus, is a new crea- & 8. 1. 2.
ture, daily dying to sinne, and rising & c. & 7. 4.
againne to righteousness and holines. 2. 8. 3. & c.
2. Cor. 5. 17
Col. 3. 1. 2.

Q. VVhat is the summe of the fourth point?

A. That whosoever will continue
 Pro. 29. 18. a new creature, & increase in grace,
 Amos. 8. 11 must conscionably vse both the pub-
 Rom. 10. 12. like and priuate meanes which God
 14. 15. hath appointed for that end.
 Exod 20. 8
 & 31. 13.



A FORME OF EXAMI-
 ning such as are to receiue the
Lords Supper : divided into
two parts.

The first part.

Q. **W** Hefore do you desire
 to receiue the Lords
 supper?

A. Because it is the ordinance of
 1 Cor. 11. God, appointed by him to confirme
 24. 25. my faith.
 Rom 4. 11.

Q. Do you then finde weakenesse
 of faith in your selfe?

A. I do indeed finde that my faith
 Mar. 9. 24. is feeble, and needeth strengthening.
 Luk. 17. 5.

Q. How perceiue you that?

A. By my colones in praier, want of
 Ps. 116. 10. loue,

loue, zeale, repentance, & good woꝝks. Rom. 10.
14. & 8. 16.

Q. What else?

A. By my feare of death, desire of life, loue of the woꝝld, and such like. Luk. 7. 47.
Phil. 1. 23.
Ioh. 2. 15.

Q. These do plainly argue a weaknesse of faith: but haue you faith at all or no?

A. Yea: for I am truely perswaded of my owne saluation by Iesus Christ alone. 2. Cor. 5. 1.
Phil. 3. 20.
21.
Gal. 2. 20.

Q. What is the ground of your perswasion?

A. The ground of my perswasion is the free and gracious promise of God, reuealed in the Gospell. Rom. 10.
17.
Eph. 1. 15.

Q. What is that promise?

A. That whosoener beleeueth in the onely begotten Son of God, shall not perish, but haue euermlasting life. Ioh. 3. 16.

Q. Why do you beleue this promise?

A. Because God, who hath so freely made it, is both able and faithfull to performe it. 2. Cor. 1. 8.
Heb. 11. 12.
Ioh. 10. 29.

Q. God in his owne nature is almighty and most true: but what further assurance haue you hereof? 1. Cor. 1. 9.

A. His woꝝd is sufficient: yet ten

bring my infirmity, he hath bound it with an oath, and set to his seale.

Q. How doth he set his seale?

A. By the ministry of the Sacraments, which the Apostle calleth
 Rom. 4. 11. seales of the righteousness of faith.

Q. Why doth he call them so?

A. Because thereby God doth assure
 Gal. 3. 27. me (& every faithfull receiuer) that Christ is mine, with all his benefits.

Q. What be the benefits which the faithfull receiue by Christ?

A. They be sixe; election, redemption, iustification, sanctification, adoption, and intercession.
 Rom. 8. 29. 30.
 1 Cor. 3. 30

Q. What is election?

A. Our being chosen of God the
 Election. Ephe. 1. 4. Father in Jesus Christ, to life everlasting, before all eternitie.

Q. What is redemption?

A. Our deliuerance from all our
 Redemptio. Luk. 7. 47. enemies, sinne, death and hell.

Q. What is iustification?

A. Christs making sinners accepted and perfectly righteous in Gods
 Justificati- Luk. 1. 74. Col. 2. 14. sight, by his owne righteousness im-
 on. Phil. 3. 9. puted and giuen vnto them.
 2 Cor. 5. 21.

Q. What is sanctification?

A. Our

A. Our holines, begun in this life, and to be perfited in the life to come.

Sanctification.

Apoc. 20.6

Q. VVhat be the parts of sanctification?

Luk. 1.75.

A. Two : whereof the first is, the Spirit killing of sinne in vs, and the other, his enabling of vs to walke in newnesse of life.

Mortification.

Viuisification.

Rom. 6.11

Q. VVhat is adoption?

A. It is the Fathers making sinners, sonnes and heires of his kingdom in Christ.

Adoption.

Ioh. 1.12.

Rom. 8.17.

Ephe. 1.5.

1 Ioh. 3.1.

Q. VVhat is intercession?

Intercession.

Heb. 2.17.

& 4.14.

Wisedome.

A. The vertue and efficacie of Christs death and obedience, presenting himselfe to God for vs.

Q. VVhy doth the Apostle say, that Christ is made vnto vs, of God, wisedome?

Rom. 5.

1. Cor. 1.30

31.

1 Cor. 6.7.

A. Because as his righteousness, so his wisedome is imputed and giuen to vs that beleue in him.

Q. Why doth he set redemption in the last place?

Luk. 21.28.

Rom. 8.23.

A. Because we are not fully freed from all misery, till after death.

Q. And are you sure to be confirmed in all these, by the vse of this Sacrament?

crament?

A. Yea verily: for God will not
 Mat. 28. faile to blesse his owne ordinance, to
 20. euery one that vseth it aright.
 Act. 8. 39.

Q. Who are they?

A. Onely such as haue knowledge
 Mat. 5. 23. of Religion, faith in Christ, repen-
 44. 45. tance for their sins, with loue to God
 Act. 8. 37. and all men, euen their enemies.
 Rom. 14. 23.

Q. Haue you all these?

A. Yea, I thanke my God, in some
 1 Cor. 13. 9. cōpetent measure: though my wants
 Heb. 11. 6. be many and great.

Another familiar forme.

Q. Let me heare the summe of your
 faith?

*Faith, or
 summe of
 the Gospell.*

A. I beleeeue in God the Father, &c.

Q. How many things doth this an-
 cent & Apostolike beleefe teach you?

A. It teacheth me what to beleeeue,
 first concerning God, and secondly
 concerning the Church of God.

Q. What beleeeue you concerning
 God?

A. That there is one God, and
 Mat. 28. 19. three persons, the Father, the Sonne
 1 Ioh. 5. 7. and the holy Ghost.

Q. What

Q. What beleue you concerning the Father?

A. That he made me in the beginning in his owne image, & will guide me for euer to his owne glory. Gen. 1.26.
Psal. 37.24

Q. What else?

A. That he hath chosen me before all beginnings, in Iesus Christ to be his child: and therefore I am bold to call him Father. Ephes. 1.3.
4.6

Q. What beleue you concerning Iesus Christ?

A. That he is my gracious Lord: because by his death I am freed from death and sin, and by his obedience I haue righteousness and life. Ioh. 20.18.
Rom. 14.9.
1 Cor. 6.20

Q. What else?

A. That he maketh most effectually intercession for me in heauen, whence he shall come in due time, to deliuer me from all misery. Rom. 8.34
Phil. 3.20.
21.
Heb. 9.28.

Q. What beleue you concerning the holy Ghost?

A. That hee being the power of God, ioyneeth me to God, and maketh me (and all Gods elect) partakers of the mercy of the Father, and of the merit of the Sonne. Ephes. 2.8.
1 Cor. 3.6.
& 12.4.
Luk. 11.20.
Mat. 12.28.
Eph. 2.18.
1 Cor. 2.12.
Gal. 5.5.

Q. VVhat

Q. VVhat else?

A. That it is he alone, who worketh all spirituall graces in mee, and that maketh all good meanes profitable vnto me.

1 Cor. 12. 4.

Gal. 5. 22.

Ioh. 14. 26.

Q. VVhat belecue you concerning the Church?

Gen. 43.

26.

Rom. 11.

14.

A. That there is, & hath bene from the beginning a number, whom the Father hath chosen, and the Sonne redeemed, and whom the holy Ghost doth sanctifie, and glazifie for euer.

Q. What else?

A. That I being one of the number, enioy the forgiveness of my sins in this life; and that in the end of the world my body shall rise, and be ioyned to my soule, in eternal happines.

1 Ioh. 1. 7.

Act. 24. 15.

2 Cor. 5. 1.

Col. 3. 4.

Q. Seeing the rule of loue is the Law of God, contained in the ten commandements, rehearse the words.

Law of God

A. I am the Lord thy God, &c.

Q. VVhat doe these ten commandements teach vs in generall?

A. To loue the Lord our God with all our hearts, and with all our soules, and with all our might, and our neighbours as our selues.

Deut. 6. 5.

Mat. 22. 37

Mar. 12. 30

Q. How

Q. How many of them concerne the worship and seruice of God?

A. The foure first: wherein I am charged to yeld vnto God alone, the true and spiritnall worship which he hath prescribed in his word. Mat. 4. 10.
Ioh. 4. 23.

Q. What be the chiefe branches of Gods true worship?

A. They are chiefly sixe, that is, knowledge, faith, loue, feare, thankfulness, and prayer.

Q. How must you loue God?

A. Unfainedly, with all my heart, soule, thought, and strength. Mar. 12. 30

Q. How may this loue appeare?

A. If I cleaue vnto him with my heart, worship him with my body, honour him with my tongue and life, and carefully keepe his Sabbath. Deut. 6. 13.
Iosu. 22. 5.
Esa. 58. 13.
Aa. 11. 23.

Q. What is the summe of the other fixe Commandements? 1 Cor. 6. 20

A. That whatsoeuer I would that men should doe vnto me, euen so I doe vnto them, and that I loue my neighbour as my selfe. Mat. 7. 12.
Iam. 2. 8.

Q. How may this loue appeare?

A. If I reuerence & respect euery man according to his calling, yeares, gifts, Com. 5.

gifts, and coniunction with my selfe.

Q. How else?

Com. 6. 7. A. If I doe tender his life and e
8. 9. 10. uery thing that is deare vnto him:
that I doe not willingly so much as
let my thoughts wander to his hurt.

Q. VVhēce come the graces of know-
ledge, faith, repentance, and loue?

1 Ioh. 1. 7. A. From God my heavenly Fa-
Iam. 1. 17. ther; the constant Authoꝝ and foun-
taine of all good things.

Q. Doth he giue them to all men?

Verf. 5. 6. A. No: but to them that aske in
faith, he giueth liberally, and vpbear-
deth them not.

Q. Haue you any sound patterne of
holy prayer?

A. There bee many in the Scrip-
Gen. 24. 12 tures: but none comparable to the
& 32. 9. &c. Lords praier, for a perfect patterne
and full direction to pray by.

Q. Rehearse it.

A. Our Father which art in hea-
uen, hallowed bee thy name. Thy
kingdome come. Thy will be done
in earth, as it is in heauen, &c.

Q. Neede you vse no other forme
but this?

A. Yes:

A. Yes: but I must haue an eye to this: and may fruitfully shut vp my particular praiers in this.

Acts. 4. 24.
Mat. 6. 9.

Q. VVhy so?

A. Because it containeth whatsoever concerneth the glory of God, good of his Church, comfort of my body, and saluation of my soule.

Ioh. 12. 28.
Eph. 6. 18.
1 Tim. 4. 4.
Luk. 18. 13.
& 23. 42.

Q. Are the Creede and Commandements to be vsed as praiers?

A. No: But in praying, we are to craue strength to beleue that which is contained in the Creed: and to practise that which is contained in the Commandements.

Luk. 17. 5.
Heb. 13. 20
21.

ANOTHER FAMILIAR manner of instruction, the most plaine and easie of all the rest, which Parents and Masters may with *great fruite propound to their families, especially before the Communion.*

Q. Rehearse the Commandements.

A. I Am the Lord thy God, which *Law shew-*
haue brought thee out of the land *ing made*
of

mifery and
the rule of
his life.

of Egypt, out of the house of bondage.

1 Thou shalt haue none other gods but me.

2 Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing, that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a iealous God, and visit the sins of the fathers vpon the children, vnto the third and fourth generation of them that hate me: and shew mercy vnto thousands in them that loue mee and keepe my Commandements.

3 Thou shalt not take the name of the Lord thy God in vaine. For the Lord wil not hold him guiltlesse that taketh his name in vaine.

4 Remember that thou keepe holy the Sabbath day. Six daies shalt thou labour, and doe all that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God: in it thou shalt doe no manner of worke, thou & thy son, & thy daughter, thy man-seruant, and thy mayd seruant, thy cat-

tell,

tell, & the stranger that is within the gates. For in six daies the Lord made heauen and earth, the sea, & all that in them is, & rested the seventh day: Wherefore the Lord blessed the seventh day and hallowed it.

5 Honour thy father and thy mother: that thy daies may bee long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ore, nor his asse, nor any thing that is his.

Q Can you keepe all these commandements?

A. No: I breake them daily, in *Sinne.*
thought, word, and deed. *Iam. 3. 2.*

Q. How so?

A. Because the law of God is spirituall, and I am carnall, sold vnder sinne. *Rom. 7. 14.*

D

Q. What

Q. What doe they deserue that
keep not the law of God?

Deut. 27. 26.

Rom. 6. 23.

A. The curse of God, with all the
miseries of this life, and the punish-
ment of hell fire euer after.

Q. By what meanes, or by whom
may wee hope to haue deliuerance
from this curse?

The remedy.

Acts 4. 12.

A. Onely by Iesus Christ, the e-
ternall Sonne of God.

Q. Shall all men haue deliuerance
by him?

Gal. 2. 20.

Acts 16. 31.

A. No: but onely such as beleue
in him.

Q. What is it to beleeue in Christ?

Faith.

A. To be truly perswaded in heart
that by him our sinnes are forgiven,
and we made the childzen of God.

Q. Rehearse the summe of your
beleefe.

Summe of
Faith.

A. I beleue in God the Father
almightie, &c.

Q. How do men come by faith?

Hope.

Gal. 5. 22.

Rom. 10.

17.

A. By the working of y^e holy Ghost
thzough the pzeaching of the word.

Q. How are they confirmed and
strengthened in faith.

Acts 10. 32.

A. By the same word, and also by
the

the Sacraments.

Q. How many Sacraments be there?

A. Two: Baptisme and the Lords *Sacrament* Supper.

Q. What doth Baptisme teach and assure vs of?

A. That our sins are forgiven, and washed away by the sufferings and bloodshed of Iesus Christ: even as y^e body is washed and censed by water. *1 Pet. 3. Acts 22. 16.*

Q. What doth the Lords Supper teach and assure vs of?

A. That by the same Iesus Christ, our soules are nourished to eternall life: even as the body is fed by bread and wine, to a temporall life. *Ioh. 6. 54.*

Q. What means must we vse besides?

A. One speciall meanes that wee are daily to vse, is faithfull and hearty prayer to God, in y^e name of Iesus Christ. *Prayer. 1 Thess. 5. 17.*

Q. Rehearse the prayer that Iesus Christ hath taught vs?

A. Our Father which art in heaven, &c.

Q. How many petitions be there in this prayer?

A. Sixe. The three first wherof

concerne the glory of God.

Q. What do the three last concerne?

A. The necessities of our owne soules and bodies.

Q. Why do we pray first that God may be glorified?

A. To teach vs that we are to prefer the glory of God, before our owne good.

Ioh. 11. 27.

28.

Rom. 9. 3.

*Certaine Rules for the direction of
a Christian life.*

*Watchful-
ness.*

Prou. 4. 23.

Mal. 2. 16.

Luk. 12. 35.

& 22. 34.

*Redeeming
the time.*

Ephes. 5. 16.

Col. 4. 5.

1 Cor. 7. 29.

1 Pet. 4. 23.

Psal. 90. 12.

Lie downe

and rise

with God.

Pr. 3. 5. & 4.

8. & 37. 5.

Prou. 3. 6.

1 Cor. 10.

31.

Keepe a most narrow watch ouer
thine owne heart, words, and
deeds continually, not giuing any li-
berty to wandring thoughts & lusts.

2 Be wise and carefull to redeeme
the time which hath bene wickedly,
idly, or vnprofitably spent: bestowing
no more time in worldly matters
then must needs.

3 At night lie downe in peace, ha-
uing blessed God for his benefits, and
reconciled thy selfe to him for the sins
of the day past. In the morning let
him haue the first place in thy heart,
committing thy selfe & all thy waies
to his gracious gouernment, and con-

secre

secrating them wholly to his glory.

4 Goe to no place, frequent no company, undertake no busines, study, or trauell whatsoeuer, without hearty prayer to God, in the name of Iesus Christ, for the obtayning of his holy Spirit and mercifull protection.

Let prayer
be ioynd
with all
business.
Col. 3. 17.
Gen. 28. 12.
Neh. 2. 4.

5 In like maner forget not to performe this holy duty, whē thou receiuest any mercy from God: whether it be food, apprell, recreation, or any other thing, tending to the health of thy body, or comfort of thy soule: neither be so bold as to deale with any of the creatures of God, till thou hast praied & praised the Creator thereof.

Let prayer
be ioynd
with all
blessings.

1 Tim. 4.
4. 5.
Mat. 14. 19

6 As prayer must go before, and accompany all the blessings of God, so it must follow the fruition of them. And therefore, herein let euery Christian set before him the example of Christ & his Apostles, who after they had receiued their bodily & spirituall food, & enjoyed the company one of another, gaue thanks to God the father.

Let prayer
follow the
fruition of
all Gods
blessings.
Mat. 26. 30.

7 And though prayer be a spirituall thing, and consists chiefly in the attention and earnestnes of the minde:

In praying
use the
tongue and
voyce.

16.9.
30.12.
83.4.

yet for the better quickning of the heart and affections, let the tongue and voice bee vsed as oft as conueniently thou maist, lest dulnesse and coldnesse creepe vpon thee.

*Set aside
some time
for godly
exercises.*

Gen. 24. 63.
Dan. 6. 10.
Acs 10. 9.

8 If your calling and estate will possibly beare it, let some time of the day be set apart for priuat praier, meditation, & reading of the Scripture, or some other choice booke, that may best further you in the knowledge and practise of true godlinesse.

*Things to
be thought
vpon.*

Ier. 12. 1. 2
Psal. 107.
43.
Abac. 1. 3.
Mat. 2. 31.
Ecc.

9 Bend your mind to thinke often and earnestly vpon the workes of God: as his creating and gouerning the world, prospering or punishing the wicked, blessing or correcting his children in this life: with the eternall torment appointed for the one, and the vnspeakeable glory laid vp for the other.

*The worke
of our re-
demption a
speciall
worke.*

1 Cor. 2. 6.
7. 2. 9.
1 Pet. 1. 12.
1 Ioh. 3. 1.
Psal. 85. 10.

10 But aboue all the workes of God, thinke vpon the glorious and gracious worke of thy redemption by Jesus Christ: a mysterie that the holy Angels doe admire, & desire to prie into: herein behold the sweet harmony and happy coniunction of the infinite

nite mercy & iustice of God meeting together : and take comfort and delight herein, with thanksgiving.

11 Marke the life and behauiour of the wicked, to auoyd their steps : and of the godly , to prouoke thy selfe to a holy emulation of the like course: marke also their death with like diligence, and think seriously vpon thine owne death , how thou must shortly lie downe in the dust , and part with whatsoeuer delight thou doest heere enioy : that this may breed in thee a contempt of the world, and a longing after the life to come.

*The liues
and deaths
of others,
but especially
of thy selfe,
must bee
thoroughly
vpon.
Heb. 12. 1, 2.
Iob 21. 23.
24 25. & 17.
13. 14.
Heb. 13. 14.
1 Thes. 5.
22. 23.
Reuel. 2. 4.*

12 Obserue daily how sinne dieth, and is weakned in thee : and be careful to shun one sinne, as well as another: and lose not thy first loue (as the most part doe :) & delight in the word and worship of God, & in the fellowship of his Saints : but mourne and strue against thy finnes , renew thy couenant with God for that end.

*Our cove-
nant made
with God
must be re-
newed.
Plal. 26. 2.
& 16. 3.
Neh. 9. 38.
Pl 119. 106.*

13 When you be in company, haue a care to receiue and do good, and not hurt, either by your speech or silence, countenance or example : and auoid

*In company
beware of
breaking
the third
and ninth
command-
ments.*

*Ephe. 4. 29.
& 5. 4.
Deut. 28.
38.*

Mat. 7. 12.

*Mens wal-
king in
their parti-
cular cal-
lings, the
touchstone
of relig. on.
Tit. 2. 10.
1 Pet. 3. 4.
1 Tim. 2. 10.
Mat. 22. 25.
26. 27. 28.
Ierem 7. 9
10. 11.
Eph. 5. 25.
& 6. 5. 6. 7.
3. 9.*

*Take heede
of perfor-
ming holy
duties for
fashion sake
Job. 12.
1 Tim. 3. 5.
Eph. 4. 2.*

as rocks, swearing, and backbiting, & like common sins against the third and ninth Commandements. Let not God, or any word or worke of his be mentioned but with feare, or any man named, but with loue and due regard of that royall law, Whatsoeuer ye would, &c.

14 Among all other things seeke to approue thy selfe to God, his children, and thine owne conscience, touching thy charge & behauiour in that particular place and calling wherein God hath set thee, and towards those persons with whom God had ioynd thee: as, if thou be a seruant, in obeying thy Master, seruing him with feare and singlenes of heart: if a master, in guiding thy family according to the word: if a husband, in louing thy wife without bitterness: if a wife, in reuerencing thy husband.

15 Finally, because the corrupt nature of mā is so prone to prophane-nesse and hypocrisie, that when men are once come so farre as to vse the outward exercises of religion, (with-
out marking in what manner, with
what

What feeling, fruite & profit to their
soules they vse the same) they please
themselves: take heed of this deceit
of Satan, and keep thy soule with all
diligence, that these duties bee not
made matters of course and custome,
without care and conscience to grow
better thereby.

Rom. 8. 13.
14.
Mat. 15. 3.
Rcu. 3. 13.



THE FORMER RULES

expressed in meeter by a god-
ly Minister.

A

A Cquaint thy selfe, most narrowly
Thy minde and heart and life to watch,
Lest idle thoughts and noysome dreames
Do wicked lusts and dealings hatch.

Prov. 4. 23.
Luk 21. 34.
Ios. 7. 31.
Gen. 39. 7.

B

Be wise and carefull to redeeme
Thy precious time, to holy deeds;
Let not these earthly matters base
Consume more houres then they must needs.

Eph. 5. 16.
Psal. 90. 12.
Mat. 6. 33.
Luk. 10. 41.
42.

C

Call to thy minde when night is come,
Thy sins that day to craue release:
Thinke on Gods favours, him to praise,
That so thou maist lie downe in peace.

Psal. 55. 17.
Dan. 6. 10.
Psal. 6. 6. &
4. 3.
Ruth 3. 13.

D

Doth Morne approach and sleep depart?
First list thy minde to God on hie;

Gen. 22. 1.
17. 18.

Com.

Psal 90.12. Commit thy selfe and wayes to him;
15.16.17.18. And vow to serue him faithfully.
27.

E

Gen 24.12. Enter vpon no kinde of worke,
32.31. But craue Gods spirit thee to direct;
1 Sam 17.37. Go to no place or company,
Neb 1.10. But pray, from ill Lord me protect.
2.4.

F

1 Tim 2.4. Forget not when thou meanst to vse
1 Sam 9.9. Gods creatures, or his mercies sweet,
Mat 14.19. For soules delight, or bodie health,
Mat 6.31. To craue his leaue and blessing meete.

G

Deut 8.10. Giue vnto God due thanks and praise,
32.15 When comfortable vse thou hast
Psal 68.19. Of any of his blessings good,
Mat 26.30. Or else he counts them spent in waste.

H

Ioh 4.24. Hold this for sure, that in true prayer
Exod 14.15. The hearts desire is chiefe thing:
1 Sam 1.15. Yet voice will help the same to warme,
Psal 5.2.3. And banish dulnesse and wandring.
32.16.17.18.

I

Psal 119. (If possibly thou canst it finde)
164. Set out som: time of euery day
Eccl 24.63. To muse, to pray, and read good bookes,
Psal 55.17. That grace and conscience increase may.
Deut 6.10.

K

Prou 16.4. Keep heart and minde much bent to thinke,
Mat 10.29. How God hath made and ruleth all;
20. How here he deales with good and bad;
Ioh 9.22. How differ in the end they shall.
Eccl 9.2.

L

Eccl 1.6.7. Like best to ponder Christ his works,
53.1.2. How he thee saued from sinne and shame.
Eccl 57.8.

And

And made thee heire of Paradise :
Delight therein, and praise his name.

M

Marke well the liues of good and bad ;
Consider eke the ends of both,
To mooue thee for to imitate
The vertuous man, and sinners loath.

N

Nurture thy soule with thoughts of death,
That needs thou must from hence remoue,
(Leauing thy wealth and dearest things)
To fixe thy minde on heauen aboue.

O

Obserue how thy corruption dies,
Let not thy dearest sinne deceiue thee :
Why shouldst thou count that sweet or good,
Which may of glory quite bereaue thee ?

P

Practise Gods worship with delight ;
Ioy in the godlies company ;
With God thy couenent oft renew :
Mourne for thy sinne and it defie.

Q

Quench not thine owne or others spirit,
By idle or vnfauiory speech ;
Let thy behauiour euery where
All good, no ill to others teach.

R

Rehearse no name, no worke, nor word
Of God, without high reuerence :
Speake of no man but louingly,
Although it be in thy defence.

S

Seek to approue thy selfe to God,
Thy conscience, and Gods children deare,

1 Cor. 2. 11.

Gal. 6. 14.

Phil. 3. 8 & 9.

Psal. 37. 37.

38.

Mat. 25. 46.

Heb. 13. 7.

Luk. 16. 22.

23.

Iam. 5. 10. 12

Pf. 39. 4 & 5.

Heb. 9. 27.

Eccles. 2. 18.

19.

Luk. 12. 20.

31. &c.

Gal. 6. 14. 15.

1 Cor. 4. 16.

Ephes. 4. 21.

Iob 20. 12.

13.

Mat. 5. 29. 30

Gen. 31. 34.

Mat. 16. 26.

Deut. 28. 47.

Psal. 119. 53.

Psal. 39. 1.

Zach. 12. 10.

1 Thef. 5. 19.

Eph. 4. 29. 30.

Ezech. 13. 22.

Mat. 5. 16.

Tit. 1. 3.

Exod. 20. 7.

Deut. 28. 32.

Exod. 20. 16.

Psal. 153.

Acts 1. 16.

1 Thef. 4. 14.

By

By dealing in thy calling, and
With such to whom thou art most neare.

T

Take heed lest Satans craft (by meanes
Of natures bent hypocrisie
And to prophanenesse) make thee vse
Religious duties formally.

V

Vse not the same for fashions sake,
Or for thy credit, but with care
Thy God to please, that in the end
Both soule and body well may fare.

W. L.

Graces before meate.

Most gracious God & louing Father,
We humbly beseech thee to forgive vs
all our sinnes. Be present with vs, and
blesse vs, and all thy good creatures proui-
ded for vs. Give vs grace to receiue them
thankfully as from thy hand, and to vse
them soberly as in thy sight. to thy glory
and our owne comfort, through Iesus
Christ our Lord. Amen.

Blesse good Lord, thy holy Church, our
gracious King, his royall Familie, and
Realme, and send vs eternall life through
Iesus Christ our Lord.

Another.

Heuently Father, we humbly beseech
thee to pardon all our sinnes whereby
we haue made our selues vnworthye of the
least

Graces.
least of thy mercies. Let not thy good crea-
tures provided for vs be an occasion of dis-
honouring thee, disordering our selues, or
offending our brethren: but so sanctifie them
to vs, and vs to a wise and sober vse of the,
that we may thereby be made more fit to doe
thee seruice, procure the good of our bre-
thren, & follow the duties of our callings,
to thy glory & our owne saluation, through
Jesus Christ our Lord. Amen.
Blesse good Lord, &c.

Another.

Mercifull Father, we humbly beseech
thee to forgive vs our sinnes. Moun-
taine good Lord, so to blesse our meeting,
meates and drinckes, that thereby our health
may be continued, brotherly loue increased,
and we made every way more able and wil-
ling to walke before thee in duties of Chris-
tianitie and our callings, to thy glory, our
owne saluation, and the good of others,
through Jesus Christ our Lord, Amen.

Another.

Lord, we beseech thee to pardon our
sinnes, and sanctifie the foode which
thou hast provided for vs. Grant that ha-
uing so many pledges of thy loue, wee may
blesse thee in our hearts, and in all our beha-
viour, to thy glory, and our owne saluation,
through Jesus Christ our onely Mediator
and Advocate.

Graces.

Graces after meat.

WE humbly thanke thee, O Lord
heauenly father, for refreshing our
frail bodies with thy good creatures, be-
seeching thee likewise to feede our soules
with thy liuely word, that we may glorifie
thee both with our soules, and with our
bodies, through Iesus Christ our Lord.
Lord blesse thy Church, &c.

Another.

HONOUR and praise bee vnto thee, O
Lord heauenly Father, for all thy mer-
cies bestowed vpon vs, and for the feede we
haue now receiued of thy bountifull hand.
Make vs thankfull for it, and giue a bles-
sing to it: that thereby our health, and
strength may bee continued for the better
performing all holy duties of Christiani-
tie, and our seuerall callings, to thy glo-
ry, and our comfort, through Iesus Christ
our Lord.

Another.

Blessed be thy name most gracious God;
and louing Father, for feeding vs now
and at all times. We beseech thee to par-
don and passe by all our sinnes, and infirmi-
ties, whereby heretofore or at this time we
haue offended thy Maiestie: and grant that
we may hereafter keepe, and more carefully
watch ouer our hearts and wayes, to thy
glory, and our comfort, through Iesus
Christ our Lord.

Another

Another.

Blessed Lord, we beseech thee to make
vs truly thankfull to thy Maiestie for
all good things, and for thy loue, the foun-
taine thereof, and for Jesus Christ, the
foundation of thy loue, and for all other
fruits and tokens of thy fauour, and for the
foode we haue now receined: which we pray
thee so to blesse vnto vs, that we may be the
fitter to doe thee seruice, through Jesus
Christ our Lord. Amen.

FINIS.

20 MA 59

Thomas

20 MA 59

